

## Shi'ite Treachery In Islamic History

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Source: *Siraab Fee Iraan* (The Mirage In Iran) p23-27

What follows is a brief sketch of Shi'ite intrigues against Islaam and Muslims during a few representative periods of Islamic history, past and present, for, to mention all would require a whole book in itself.

During the period of the fourth and fifth Faatimid caliphs, al-'Azeez billaah (975-966 CE), and al-Haakim bi Amrillaah (966-1020 CE), Muslims under their rule experienced unimaginable affliction. Both of these caliphs gave the reigns of power to Jewish administrations who spread corruption and tyranny throughout the Muslim realm. And, when their Shi'ite governor in the well-fortified city of 'Asqalaan surrendered to the Crusaders, the soldiers and the towns people, unable to bear Shi'ite treachery any longer, revolted and killed the governor in the year 955 CE.

In the fifth century of the Hijrah during the rule of the Shi'ite Buwayhid clan over Iraq, the Jews were allowed to become very powerful and oppressive. As a result the people of the region revolted against the Buwayhids in the year 1031 CE and burnt the houses of the Shi'ites as well as the houses of the Jews.

Shi'ites were largely responsible for the Mongols' sacking of Baghdad in the seventh century. The most noted Shi'ite scholar of the time, an-Naseer at-Toosee<sup>1</sup> rode alongside Hulagu<sup>2</sup> at the head of the Mongol hordes and oversaw with him the slaughter of countless innocent Muslims. The Shi'ite chief minister (Wazeer), Ibn al-'Alqamee, also played a major role in that tragedy.

The tenth century of the Hijrah witnessed Ghayyaath Khudaabundah Muhammad, the Mongol who had converted to Shi'ism, make an alliance with the Crusaders while massacring and terrorizing Sunnite Muslims.

The Jews also attained a very prominent position in the Shi'ite Safawid dynasty during the tenth century of the Hijrah. This Shi'ite dynasty entered into an alliance with the Portuguese against the Ottoman state. However, the Ottoman Sultaan replied by killing nearly 30 thousand of them in a single day, teaching

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<sup>1</sup> Naseer ad-Deen of Toos (d.1274) was a prolific Shi'ite writer known for about 56 works on religion, philosophy, mathematics, physics and astronomy, most of which were in Arabic. His prose works in Persian include the celebrated treatise in ethics, Akhlaaq-i Naasiree in which he identified the Imaam as the ideal ruler described by Plato and Aristotle. He composed poetry in praise of al-Mu'tasim, the 'Abbaasid caliph, then instigated a revolt against his patron and supervised the slaughter of Muslims by the Mongol, Hulagu. (Hassan Ibrahim Hassan, *Islaam*, (University of Baghdad, Iraq, 1967) p.171).-Ed.

<sup>2</sup> The Mongol invasion of Chingiz Khan in the early part of the thirteenth century CE, precipitated the fall of the 'Abbaasid dynasty. When Mangu became the great Khan of the Mongols in 1251 CE, he conquered Tibet, Persia and Syria. His brother, Hulagu, captured Baghdad in 1258 CE, massacred its people and put an end to both the 'Abbaasid dynasty and the Islamic caliphate in the East. The scholars of Egypt then met and selected the Mamlok general, Qutuz, as Sultaan of Egypt. Sultaan Qutuz with the aid of his Mamlok commander, Beybars, defeated the Mongol conqueror, Hulagu, in the battle of 'Ayn Jaaloot. ('Ayn Jaaloot is a town near Nablus in Palestine).-Ed.

them a very severe lesson. He declared them to be merely a group of worthless heretics wearing red turbans with twelve folds.<sup>3</sup>

If these incidents have been forgotten there is always the unforgettable crime of this century wherein the Shi'ite Yahya Khan<sup>4</sup> surrendered the Muslim lands of East Pakistan to the Hindus to do with as they pleased. This heinous act led to the formation of the truncated state of Bangladesh.

And, in Lebanon the Shi'ite betrayal of Muslims and their alliance with Maronite Christians, whom they consider their true friends, cannot be forgotten.<sup>5</sup>

What have the Shi'ites contributed to the Mujaahideen of Afghanistan besides criticism of their Jihaad and belittlement of their opposition to the forces of atheism?<sup>6</sup> And, why have the Shi'ite students at the University of Kuwait joined forces with the communists and other leftists against Sunnite Muslim students in the student elections of 1981?

Lastly, what of the unholy alliance between the Iranian revolution and Nusayri<sup>7</sup> Syria – between Iran and Libya – Iran and Algeria – and Iran and South

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<sup>3</sup> From Muhammad KaadHim Habeeb's book, *ar-Riddah* in which Maududi wrote the introduction.

<sup>4</sup> Gen. A.M. Yahya Khan was the chief martial law administrator and president of Pakistan during the crisis of 1969-71.-ED.

<sup>5</sup> "The Shi'ite mainstream movement, Amal, led by Nabi Berrie, did not resist the Israeli invasion of 1982. The Shi'ites have a long history of non-revolutionary conservatism and sectarianism which has kept them from cooperation with the Palestinians and other Sunnis. The first step a few months back, was the Shi'ite offensive in Beirut against the Sunni Murabitoun movement, which participated in the resistance against Israel. The quick victory against the surprised Murabitoun greatly encouraged the Shi'ites. When they moved against the Palestinians they were looking for another walkover. However, the Shi'ites did not succeed in capturing even the tiny refugee camp of Sabra. The Shi'ites showed in their war tactics how far they are from Islaam. They started destroying homes one by one in a attempt to kill the Palestinian fighters. Among the 180 killed and 1,000 wounded in the first five days were dozens of Palestinian women and children. As the Palestinians continued to resist, the 6<sup>th</sup> brigade of the Lebanese army, which consists of Shi'ites was thrown into the offensive. Mosques inside the camp were destroyed by the Shi'ite shelling.. (and) on May 24, when Hafez al-Assad proposed a "ceasefire" in which Palestinians were told to hand over their weapons to the Shi'ite 6<sup>th</sup> brigade, the Palestinians rejected his proposal. After that, with open Syrian encouragement, Shi'ite all-out attacks were launched on all three Palestinian camps. The Red Cross was prevented from entering the camps to remove people bleeding to death. By June 3<sup>rd</sup>., the small Sabra camp had fallen, but resistance at Shatilla continued while Shi'ite assaults on the large Burj al-Barajinah camp were thrown back." (*New Trend*,, vol.8, no. 6, Shawwal 1405/June 1985, p.1).-Ed.

<sup>6</sup> "The Hizb-e-Islami (which has been the most ardent pro-Iranian party among the Afghan mujahideen) has announced that because of difficulties caused by the Islamic Republic's regime for the mujahideen in Afghanistan, all the offices of this party will be closed in Iran, and it will withdraw all its personnel from the country., Golbodin Hikmatyar, the leader of the Islamic Party said: "The Islamic Republic has insulted the leaders of the party in Afghanistan and has caused friction between Sunnis and Shi'ism." (*Impact International*, vol. 15:16, London, 23 August – 12, September, 1985, p.2).-Ed

<sup>7</sup> Muhammad ibn Nusayr, one of Imaam al-Hasan al-'Askaree's (d.874) followers, claimed that he was the door (Baab) to the hidden Imaam, but was rejected by the 'Alids and the majority of Imaamee Shi'ites. However, he gathered a following and a sect evolved in northern Syria claiming that 'Alee was the incarnation of Allaah (ash-Shahrastaanee, *al-Milal wa an-Nihal*, vol.2, pp. 143-5). They borrowed from Christianity the festivals of Christmas and Easter along with other pagan forms involving the worship of heavenly bodies. (Philip K. Hitti, *History of the Arabs*, (Macmillan Press, London, 10<sup>th</sup> ed., 1970), pp.448-9). This sect was declared pagan by the Twelver Shi'ite theologians of the past.

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Lebanon? Is it because all of them share with the Shi'ites the rejection of some or all of the Sunnah? Was it not expected that the 'revolution of the oppressed' would stand by the oppressed in Syria? Is this the reward of kindness? Yes, the reward for the Syrian mujaahideen's open support for the Iranian revolution was first to be snubbed, then to be criticized for their Jihaad. How else are we to understand Aayatullaah Khalkhaali's public statement against the Syrian mujaahideen, or Khomeini's representative declaring Syrian mujaahideen disbelievers while he was in London in 1980? Finally, why did Shi'ite members of the Kuwaiti National Assembly vote in favour of Hafiz Asad<sup>8</sup> against the Syrian mujaahideen during the vote for sending 48 million dinars to Syrian deterrent forces?<sup>9</sup>

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However, Khomeini for political reasons has included them among the main body of Shi'ism.-Ed.

<sup>8</sup> Hafiz Asad is the president of Syria and belongs to the minority Nusayri sect which has the whole country in its grip. Most of the top level administrators of Syria belong to this sect. They also form the majority in the air force and the armoured battalions and the officer corps of the army, while Sunnites form the majority of footsoldiers in the army.-Ed.

<sup>9</sup> Author's note: Shortly before the publishing of this book, the Iranian government sent a telegram to Hafiz Asad in which they described the Syrian mujaahideen as 'a filthy disease' in reply to a telegram from Asad on the third anniversary of their revolution.